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DECLARATIONS  
AND  
STATUTES



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Book Z-B4





DECLARATIONS  
ON  
THE RULE OF OUR HOLY  
FATHER ST. BENEDICT  
AND  
STATUTES  
OF THE  
AMERICAN-CASSINESE  
CONGREGATION.

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Permissu Superiorum

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## DECREE.

When the Rt. Rev. Dom Peter Engel, President of the American-Cassinese Congregation of the Order of St. Benedict, had earnestly requested the Holy See finally to approve, with some added modifications, recommended by experience, the Declarations on the Rule of St. Benedict and the Constitutions for the same Congregation, which, for the purpose of trial had already been approved for a period of ten years, the matter was referred, as was necessary, to the Rt. Rev. Commission instituted for the examination of new Constitutions of Religious Institutes, under the Presidency of his Eminence Card. Francis Satolli. After hearing the vote of the Rt. Rev. Abbot Primate, and of the single abbots of the said Congregation, as also its General Chapter, the Rt. Rev. Commission held, that the said Declarations and Constitutions should be definitively approved, provided there be inserted in the text the modifications, which are given in the copy attached.

Accordingly this decision having been referred to our Most Holy Lord Pope Pius X, in

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an audience on the 14th day of April, 1908,  
by the undersigned Secretary of the Sacred  
Congregation for the Propagation of the Faith,  
His Holiness graciously approved and ratified  
the same in every thing and ordered the  
present Decree on this matter to be issued.

Given at Rome from the Office of the Sacred  
Congregation for the Propagation of the Faith,  
on the 15th day of April, 1908.

Fr. H. Ma. Card. Gotti, Pref.

Aloisius Veccia, Secr.

DECLARATIONS ON THE RULE OF OUR  
HOLY FATHER BENEDICT, AND THE  
STATUTES OF THE AMERICAN  
CASSINESE CONGREGATION.

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I.

Declarations  
on the Holy Rule.

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PROLOGUE.

Jan. 7. May 8. Sept. 7.

*Declaration:* “Never departing from his guidance.”

1. Let the brethren with all diligence and vigor embrace the religious or monastic spirit, which the Prologue and so many chapters of the Holy Rule set before us in so admirable a manner, as by a mirror; and since this spirit is the sum and substance of the monastic life, we declare that every thing which the Patriarch has prescribed concerning it, shall be observed to the letter; so that, although some few things

may be wanting to our Congregation as to the outward manner of life, nothing however shall be wanting to it as to the spirit of the Rule of St. Benedict.

2. These Declarations, just as the precepts of the holy Rule itself, do not bind under sin, unless they touch the vows or the laws of the Church, or are violated through contempt or with scandal, or lessen the vigour of discipline. But it must be remembered that these precepts can hardly ever be violated without some fault, this Declaration to the contrary notwithstanding. If any one transgress the Rule or the Statutes, he is bound under obedience to submit without fail to the correction or to the regular penance imposed by the Superior.

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## CHAPTER I. and II.—No Declarations.

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## CHAPTER III.

### Of calling the Brethren for Counsel.

Jan. 16. May 17. Sept. 16.

*Declaration I.* “Whenever any important matters are to be transacted.”

3. Among important matters which can be transacted neither licitly nor validly without the consent of the Chapter must be counted alienations of real estate, of sacred and valuable furniture, of relics and antiquities of great importance, of writings and documents of the monastery, etc., whether the alienation is effected by sale or agreement or exchange, or in any way included by the Sacred Canons and the Apostolic Constitutions among forbidden alienations, unless permission has been obtained from the Apostolic See. Moreover, the consent of the Chapter must be asked to contract a large debt, that is, one that exceeds five hundred dollars; also permanently to accept or relinquish the charge of a parish; to declare a community independent, and to found a new and independent monastery.

4. Moreover, the privilege of the title of maintenance (*titulus mensæ*), the admission of novices to simple<sup>triennial</sup> vows, and the receiving for life of a professed member of another monastery must also be settled with the consent of the Chapter. When one is dispensed from the triennial simple vows, only the consultive vote of the Chapter is required.

*Declaration II.* “Let the Abbot call together the whole community.”

5. When the Abbot is absent, a Chapter can not be called without his permission to deliberate about such matters of importance as must be transacted with the consent of the Chapter.

All the professed monks who are in higher Orders, whether solemnly or simply professed, who live in the monastery and who can easily be summoned to the Chapter, take part in the Chapter proceedings, unless on account of ecclesiastical or regular censure, any one should be debarred from the exercise of his privilege.

*Declaration III.* “Let the brethren give their advice.”

6. When the Superior has explained the matter which is under consideration, or on which a vote is to be taken, he will ask each one for his views, beginning with the younger, and lastly he will state his own views if necessary. He will then call for the votes, the majority of which shall decide the question. In case of a tie, the Superior or the chairman may have the deciding vote.

In all matters, whether they are to be submitted for ballot or simply for advice, the brethren will express what they think, with all the simplicity, freedom, and humility of a child.

They will take care especially not to depart from the reverence due to their Father. When thus the Father's government is truly affectionate, free from all base impulses, and the devotion of the children is such as godly zeal and the hierarchical order of the family demand, it cannot be but that those assembled in council are knit together more closely by intercourse into one heart and one soul.

In order that the matter discussed and transacted may not be forgotten to the detriment of the monastery, the Superior will select a prudent and industrious monk as secretary of the Chapter. It shall be his business to write the minutes of the Chapter, the annals of the monastery, letters and documents to be forwarded, and to affix to them the seal of the monastery, and to commit to writing other matters at the wish of the Superior.

Jan. 17. May 18. Sept. 17.

*Declaration IV.* “Let him employ the counsel of the Seniors only.”

7. The Seniors, or Counsellors, are five, namely: the Prior, the Subprior, the Procurator, and two who are to be elected each year by the Chapter. But in non-Abbatial monasteries the Seniors are three: the Subprior, the Procurator,

and one to be elected by the conventional Chapter. The Superior will hold counsel with the Seniors about business to be laid before the Chapter, about more important matters, and expenditures of money in sums exceeding five hundred dollars above the ordinary wants and necessary expenses; about once a month also he will consult with them on the advancement of virtue and the regular discipline in the monastery. In this particular the Seniors should remember that they ought to excel the rest.

8. No one shall presume to make known or in any way to reveal to non-capitulars or to others who do not belong to the council of Seniors, matters that were treated of in secret in the Chapter or in the Councils, and that are not to be published.

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#### CHAPTER IV. No Declaration.

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#### CHAPTER V. Of Obedience.

Jan. 23. May 24. Sept. 23.

*Declaration I.* “Obedience must be rendered by the disciples with a good will.”

9. A good will of this kind ought to be had also when any one thinks himself wrongfully

burdened with unjust commands or penances; for, mindful of religious obedience and modesty, let him check the first impulses of his soul, and afterwards, when his mind has calmed down, let him deliberate with himself without excitement, whether it is advisable to appeal to the Superior, or rather humbly to submit himself and bear his grievance in patience.

*Declaration II.* “Not with murmuring, nor with an answer of unwillingness.”

10. But even if any one thinks he has a just reason to contradict or oppose the commands of his Superior, let him point it out with moderation, without quarreling, and the Superiors will surely weigh the matter seriously with themselves, and as far as it is right and it seems proper they will give in and yield. If this should not happen and a religious still thinks himself unjustly oppressed and burdened, he has redress in appeal, but he must observe both the regular order and due moderation and religious modesty; that is, if any one thinks himself unjustly punished by the Rev. Prior, or oppressed in any way, he can certainly appeal to the Rt. Rev. Abbot. However, when he is corrected, he should not then and there, on the spur of the moment, as it were, threaten with appeal,—a thing he could hardly do without

disrespect to his immediate Superior; but let him humbly take the correction or even the penance imposed, and suppress his first emotions; and then, if after careful reflection he still thinks an appeal necessary, let him go to the Abbot. The appeal from the Abbot is made as laid down below in No. 130.

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## CHAPTER VI.

### Of Reserve in Speech.

Jan. 24. May 25. Sept. 24.

*Declaration.* “Let permission to speak be given.”

II. Let the brethren aim to observe silence religiously, that, according to the words of our Holy Father, they may escape sin and preserve interior recollection. It is surprising how much aid this affords the soul to remain united with God, and perfectly to perform that most excellent of occupations, the Divine Office. However, that the minds of the brethren may be refreshed and sweetly united, the custom of recreation and intercourse has been received down from the very beginning of the monastic life. We permit this custom after dinner for about an hour, or with the discreet permission of the superior, once in a while,

a little longer, and for about the same length of time also after supper. During Lent, however, recreation after supper is restricted to half an hour; the same restriction to half an hour is made after dinner on every Friday, unless a feastday of first or second class occurs, and on Ash-Wednesday, Holy Thursday, and Good Friday.

All the brethren shall be present at recreation, and no one shall separate himself except with permission.

12. Let the brethren take special care not to be forward, pertinacious, impertinent, overbearing or personal in speech, so that no injury may be done to the family spirit, to godly reserve and agreeableness of manners and to that PEACE which is the legacy of our Holy Father St. Benedict, and a most agreeable spectacle to angels and men.

*Declaration II. “Scurrilities.”*

13. To cut off occasions of scurrility or levity, we forbid the keeping of dogs, birds, and other pets in the cells.

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CHAPTER VII. No Declaration.

## CHAPTER VIII.

Of the Divine Office during the Night.

Feb. 10. June 11. Oct. 11.

*Declaration.* “At the eighth hour of the night.”

14. Let the brethren rise at a quarter to four, and at four o'clock say Matins and Lauds, unless perhaps for special reasons these are to be anticipated. In dependent houses, where at least four Priests or Clerics live together, the Divine Office should, as far as possible, be said in common.

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From CHAPTER IX. to XV. No Declaration.

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## CHAPTER XVI.

How the Work of God should be performed during the Day.

Febr. 19. June 20. Oct. 20.

*Declaration I.*

15. Besides the canonical Office and vocal prayer, the exercises of recollection or mental prayer are to be performed in our Congregation

with special fervor. Therefore a half hour's meditation is made every morning; the same length of time is devoted to spiritual reading; and a sufficient length of time to the examination of conscience, both particular and general.

Besides these ordinary exercises, let all enter each year upon the sacred retreat, that is, the annual spiritual exercises or greater recollections, which must not be omitted by any one, whether the Abbot, the Prior, or any other official; but let the Abbot appoint a suitable time every year, during which he and the other religious live retired lives in their cells or other suitable places, and devote themselves to contemplation and other exercises prescribed for interior recollection.

*Declaration II.*

16. The conventional Mass is never omitted, and all who are not lawfully prevented are present. On Sundays and Feast days the Supreme liturgical function, that is, the conventional Mass, preceded by Tierce and followed by Sext, is chanted at a time suitable to the circumstances of the various monasteries. The monks should value this Sacred Function very highly, as it is the highest act of divine worship in the Christian religion, the most precious memorial of the passion of Christ our Lord, and the most

solemn pledge of charity for the members of the monastic family. It is proper that this sacred function should be celebrated also on other days, when according to time or place, the brethren are more free from external occupations.

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## CHAPTER XVII. to XX. No Declaration.

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## CHAPTER XXI.

### Of the Deans and Priors of the Monastery.

Febr. 26. (27). June 28. Oct. 28.

#### *Declaration.*

17. The custom of dividing our communities into deaneries has become obsolete. Instead of Deans the Abbot selects different officials to share his burden; that is, besides the Prior and the Subprior, [the Abbot selects also] the Procurator, the Guest master, the Cellarer, the Master of Novices, and others, to all of whom applies what our Holy Father Benedict says here about the Deans.

In all our monasteries, let Father Prior always be with the Community in the choir and at the table; and in those points which pertain to divine worship or religious perfection, let

him both take the lead by his good example, and teach and direct others by word, admonition, and correction.

When the Abbot is hindered or absent, let the Prior hold the Chapter of Faults once a week, in which those of the Community who have been guilty of any negligence or fault, accuse themselves, as is the custom of religious, confessing their faults and accepting the penance imposed.

18. Let the Prior correct and punish lighter faults; let more serious matters, which call for graver censure or more efficacious treatment, be referred to the Abbot.

19. The office of the Prior and of the other officials of the monastery are not for life, and no special reason is required to make a change. But every year, in the Chapter which is to be held by the Abbot, all the officials of the monastery will resign their charges of their own accord, and give up their keys to the Abbot, in whose discretion it shall be to accept the resignation, or further to entrust these charges to their former incumbents.

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## CHAPTER XXII.

### How the Monks should sleep.

Febr. 27. (28.) June 29. Oct. 29

*Declaration.* “Let them sleep in one apartment.”

20. The priests of the monastery sleep in their cells, since they have apartments of their own.

21. Both the Fratres Clerics and the Converse Brothers have their own common dormitories, in which a light shall burn all night.

22. In walking through the dormitory the brethren will behave so as not to break the stillness of the night.

23. None of the brethren are permitted to enter the cell of an absent Father without the permission of the Superior.

24. When any one is about to enter the cell of another he will knock gently at the door and wait till he is invited to come in. Boys shall at no time enter the bed-rooms or cells of the religious either for receiving lessons or for doing any work.

## CHAPTER XXIII.

### Of Excommunication for Faults.

Febr. 28. (29.) June 30. Oct. 30.

*Declaration.* "If a brother is found stubborn."

25. The manner of correcting the faults and neglects which the brethren may commit through human frailty, is left to the prudent judgment of the Abbot or Superior, debarring the infliction of corporal punishment.

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## CHAPTER XXIV. to XXVII. No Declaration

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## CHAPTER XXVIII.

### Of those who having often been corrected do not amend.

March 5. July 5. Nov. 4.

*Declaration.* "The sword of separation."

26. The Rt. Rev. ~~President~~<sup>President</sup>, acting with the advice of the ~~Visitors~~<sup>Visitors</sup>, has the power to dismiss from the Congregation those of the monks who have only simple vows. In extraordinary cases, especially for remote places and regions,

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the Rt. Rev. President, acting with the advice aforesaid, can subdelegate at least three good and prudent religious to decide on the dismissal. Although neither a regular trial nor the ordinary forms of judicature are required to decide on the dismissal of such monks, but may be proceeded with after a simple examination into the truth of the case, still the Rt. Rev. President must exercise all charity and prudence in the matter, having regard only to just and reasonable grounds, and disregarding any human motive, otherwise his conscience may remain seriously burdened. No one, however, can be dismissed on account of an ailment which has set in after simple vows have been made. Special attention must be had to the Decree "Auctis admodum," of the S. Congr. of Bishops and Regulars, Nov. 4. 1892. In the event, however, that this extreme measure of expulsion, which God forbid, is to be employed against any monk who has solemn vows, the Superiors of the monasteries and the Visitors, after consulting with the Rt. Rev. President, and taking into account the nature of the case and the circumstances of the times, should see what, in accordance with the prescriptions of the Sacred Canons, is best to be done.

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## CHAPTERS XXIX. and XXX. No Declaration.

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### CHAPTER XXXI.

#### Of the Cellarer of the Monastery.

March 8. July 8. Nov. 7.

*Declaration I.* “Let a wise man be chosen from the brotherhood.”

27. The Cellarer, whom we call Procurator, is appointed in the monastery by the Superior, and assumes the care and management of the temporal affairs. It is his business both to make all purchases and payments, and to manage the income and the community property. He will therefore provide whatever is necessary for the common wants of life, food and clothing, or the repair of the buildings, yet so as to avoid all superfluity.

*Declaration II.* “Let him do nothing without the command of the Abbot.”

28. The Procurator is dependent on the will of the Superior, so that he will do what the Superior orders or directs, but will not attempt what he disapproves. On this account the Procurator will often consult with the Superior

about the matters entrusted to him, that nothing may be overlooked; he will also keep the account-books and a day book in which he enters all the cash and kind received, bought or sold, and these accounts he will lay before the Superior every month, and every three months also before the Seniors; and at the end of the year he will give an account before both, of all transactions, receipts, and expenditures, assets and liabilities.

March 9. July 9. Nov. 8.

*Declaration III.* "Let assistants be given him."

**29.** If the Procurator needs help, he is to receive assistants to lighten the burden of his office. Among these are reckoned the butler, the depositary, the master of the wardrobe, the chief steward, the foreman, the gardener, and others. The Procurator will carefully oversee these household officials, and to spur them on to perform their work diligently, he will often inspect their departments, and, at the command of the Superior will himself admonish those of the Converse Brothers and domestics whom he finds negligent, or report them to the Superior.

## CHAPTER XXXII.

### Of the Tools and the Goods of the Monastery.

March 10. July 10. Nov. 9.

*Declaration.* “And assign to them all articles.”

30. When monks are sent from one monastery to another, they are not allowed to take with them or ship books other than those which are directly necessary, nor to buy books without the knowledge of the Superior, or against his will. However, in order that books necessary for the prosecution of sacred and other science may be on hand, every Superior should take pains to buy up books for the library. The Superior, or whoever is assigned to this charge, is to exercise special care in arranging and preserving the library and making a catalogue.

31. Librarians will take care not to lend books to any one outside of the monastery, notwithstanding the assurance of their being speedily returned; because experience teaches that books thus given out, owing to forgetfulness, indifference, death, or other cause, are often lost and are never brought back to the monastery. However, if a special reason at rare intervals urges the loan of one or the other book to an applicant, it should not be done except with the knowledge of the Superior and an agreement in

writing to return the book; and this not now and again, but rarely, and only for a short time, expressed in the agreement.

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### CHAPTER XXXIII.

Whether Monks ought to have anything of their own.

March 11. July 11. Nov. 10.

*Declaration I.* “This vice must be cut off by the very root.”

32. What is here said of holy poverty, the brethren will observe to the letter. In order therefore, that no one may presume to give or to receive anything under what pretext soever, without the command of the Abbot, all the brethren will once a year, at the beginning of Lent, give a list of everything to the Abbot, or if he is absent, to the Prior, whose duty it shall be to retrench all superfluities.

*Declaration II.* “But nothing at all.”

33. Gold watches, with or without gold chains, canes mounted with gold or silver knobs or handles, and gold and silver snuff-boxes, are not to be allowed under any pretext whatever.

## CHAPTER XXXIV. No Declaration.

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## CHAPTER XXXV.

### Of the weekly Servers in the Kitchen.

March 13. July 13. Nov. 12.

*Declaration.* “Let them serve each other.”

34. Since Holy Church advances monks, or those professed for the choir service, to the priesthood, in consequence of which they devote themselves to divine and ecclesiastical functions and the various liberal arts, the service of the kitchen is entrusted to Converse Brothers or to lay persons.

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## CHAPTER XXXVI.

### Of the sick Brethren.

March 15. July 15. Nov. 14.

*Declaration I.* “A cell set apart for them.”

35. Where the sick ought to be taken, is left to the option of the Superior.

*Declaration II.* “A God-fearing attendant.”

36. The Superior will appoint one of the monks Infirmary, who takes care of the sick in the monastery, and whom the sick brethren must obey. The utensils of the infirmary are entrusted to him, of which he will keep a list. It is his duty to accompany the physician when he visits the sick and, if prudence suggests it, to see that the medicine and the treatment are not prescribed for the sick in their hearing. He must not neglect to inform the Prelate of the condition of the sick, and to ask him for supplies if any are needed. No one is allowed to call the regular physician or another, or to ask his advice, whether orally or in writing, without the permission of the Superior. All the brethren should be disposed to assist the sick in every possible way as far as may be necessary; whether night watches are required, or other acts of charity and religion. For in the sick brother, who is a chosen member of Jesus Christ, they embrace our Lord with all affection, devotion, and piety more than in any other.

*Declaration III.* “As often as it is expedient.”

37. The brethren shall not be allowed to go away from the monastery unless for sufficient reasons. Frequent walks should, however, be

granted to all, for thus the bodily health is more easily preserved.

*Declaration IV.* “That the sick are not neglected.”

38. This injunction applies not only to things corporal but also to things spiritual; that is, the sick should be admonished not to omit confession and communion at the usual times, on account of their sickness; nay, the Prelates should exhort them to go to confession and receive Holy Communion more frequently.

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## CHAPTER XXXVII. No Declaration.

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## CHAPTER XXXVIII.

### Of the weekly Reader.

March 17. July 17. Nov. 16.

*Declaration.* “The reading must not be wanting.”

39: The following order will be observed in the reading at table: at dinner the Holy Scriptures are read first; after that the Lives of the Saints, or ecclesiastical history, or other works which tend to edify and instruct; at

supper let something be read from the above mentioned according to the direction of the Superior; but at the end of either dinner or supper let the reading be from the holy Rule in the vernacular, with its appropriate declaration.

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## CHAPTER XXXIX.

### Of the Measure of Food.

March 18. July 18. Nov. 17.

*Declaration I.* “For the daily refection.”

40. As to the measure or the amount and kind of food, due regard must always be had in all monasteries to frugality and religious poverty, doing away above all things with what is superfluous.

41. We believe however that two kinds of food, or solid and substantial dishes, beside a mess of pulse, vegetables and meal crumbs are sufficient for an ordinary meal. The Abbot, however, has the power, given him by the Holy Rule, to add something besides, if on account of the work or other reasonable cause it seems expedient.

*Declaration II.* “One refection.”

42. Over and above the fasts of the Church, a fast of the Rule will be kept in all our monasteries on Wednesday, except during the Easter season, and from Christmas to the Octave of Epiphany, and on feast days of the first and second class.

*Declaration III.* “One pound of bread.”

43. We wish to hold to our custom, namely, that as much bread be served as each one needs.

*Declaration IV.* “Let them abstain from eating the flesh of four-footed animals.”

44. Taking into account the infirmity of our times, the climate of the country, and the rigor of the seasons, all of which call for more solid food, the eating of flesh-meat is allowed to the brethren on the days on which it is not forbidden in the aforesaid. In the fasts of the Church it is allowed to follow the usage of the place or the Apostolic Indult granted for the diocese.

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## CHAPTER XL.

### Of the Measure of Drink.

March 19. July 19. Nov. 18.

*Declaration.* “Let that depend on the judgment of the Superior.”

45. On the more solemn feastdays and on extraordinary occasions, the Abbot can allow another pint of beverage, which is taken by way of refreshment in the place of recreation.

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## CHAPTER XLI.

At what times the Brethren should take their Refection.

March 20. July 20. Nov. 19.

*Declaration.* “Let them dine at the sixth hour.”

46. The hour of dinner is about midday; that of supper and collation about six o’clock in the evening.

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## CHAPTER XLII.

That no one speak after Complin.

March 21. July 21. Nov. 20.

*Declaration.* “Let one read the conferences.”

47. Let the Abbot, or at his request the Prior, hold an occasional discourse during the year to the monastic family, in order to instruct the monks in the Christian doctrine and the duties of their state.

## CHAPTER XLIII.

Of those who are tardy in coming to  
the Work of God or to Table.

March 22. July 22. Nov. 21.

*Declaration I.* “Let them hasten with all speed.”

48. In accordance with the general custom in monasteries, when any one comes to choir after the Psalm “Venite” at Matins, or at the other Hours after the beginning of the first Psalm, even when he has a good reason, which however is not known to the others, and which has not been generally approved as such by the Superiors, let him not go to his accustomed place, but for a short time let him remain kneeling in the middle of the choir, or other place appointed by the Superiors for such negligent and tardy.

March 23. July 23. Nov. 22.

*Declaration II.* “That all may say the verse and pray together.”

49. The brethren will salute the crucifix by bowing the head and the shoulders, whether they go into or out of the refectory. He who

comes late to table will excuse himself with the Superior.

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## CHAPTER XLIV.

**Of those who are excommunicated,  
how they make satisfaction.**

March 24. July 24. Nov. 23.

*Declaration.* “Let them make satisfaction.”

**50.** How the excommunicated shall make amends, is left to the judgment and discretion of the Superior.

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## CHAPTER XLV.

**Of those who commit a Fault in the Oratory.**

March 25. July 25. Nov. 24.

*Declaration.* “If anyone maketh a mistake.”

**51.** If, while reciting Psalms, one of the brethren make such a mistake, that confusion, stoppage, or a general error in the divine Office results from it, or he must repeat, or another must begin, or intone instead, he will kneel in the middle of the choir at the end of the office, namely, during the antiphon of the Blessed Virgin. In like manner should he make satisfaction, who was absent from a canonical Hour.

## CHAPTER XLVI.

Of those who fail in any other Matters.

March 26. July 26. Nov. 25.

*Declaration I.* “Before the Abbot.”

52. If while at work any one commits a fault, or breaks or spoils anything, he will accuse himself of his mishap in the next Chapter of Faults.

*Declaration II.* “Let him disclose it to his spiritual superiors.”

53. We decree that all members, whether monks in Orders or Converse Brothers, will go to confession at least once a week. The Prelates may not omit to punish those whom they find negligent in this.

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## CHAPTER XLVII.

Of giving the Signal for the Time of the  
Work of God.

March 27. July 27. Nov. 26.

*Declaration.* “Who is able to perform this office.”

54. Therefore we ordain that the Superiors of the monasteries see to it that the young monks be carefully instructed by learned monks in the liberal sciences, in philosophy and theology, and plain chant.

55. While those monks of our Congregation whom their Abbots deem fit should be sent to the College of St. Anselm at Rome, founded for the benefit of the whole Order by the favour and bounty of Pope Leo XIII., of happy memory.

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## CHAPTER XLVIII. No Declaration.

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## CHAPTER XLIX.

### Of the keeping of Lent.

March 31.      July 31.      Nov. 30.

*Declaration.* “The Lenten observance.”

56. This Chapter is to be read at the beginning of Lent before all, and the Abbot will address and exhort them to observe those points, which our Holy Father requires in this chapter, and which the spirit of the holy season demands.

57. Moreover, let the Fathers, Clerics, and Converse Brothers take to the Abbot a list of the good works, or special exercises, which they propose to offer to God during Lent, over and above their usual observance, and let them ask his approval and blessing for them, so that the merit of these good works may be increased, performed as they are, not of their own choice, but by the will of their Superior.

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## CHAPTER L.

Of Brethren who work a long Distance  
from the Oratory or are on a Journey.

April 1. Aug. 1. Dec. 1.

*Declaration.* “Are at work too far away.”

58. All religious ought to bear in mind that outside of the monastery also, they are monks, and that they are bound to observe everything that the Holy Rule prescribes, as far as the inconveniences of travel and the business entrusted to them will permit.

59. In virtue of their appointment to the Priorship all dependent Priors have also from the Abbot the delegation to command their subjects whatever the Abbot, if present, could discreetly enjoin, and also to give a salutary

penance to those who would refuse to obey the commands, or also to impose such punishments as the Abbot could rightfully impose, saving always the right of appeal, although in the meanwhile the sentence of the Prior is not suspended.

60. In all houses dependent on the Abbey, a sign with the bell should be given at nine o'clock for night prayers to be said together; afterwards nocturnal silence according to the precept of the Holy Rule should be carefully observed.

61. Above all, let them endeavor to recite the Canonical Office at the proper time, and to say it with attention and devotion; let them not neglect the celebration of Mass without a grave reason; let them always and everywhere be mindful of religious poverty, frugality, and sobriety; in conversation with世俗s, let them show gravity and reserve, and let them give no cause for scandal, or any reason in the least to talk bad of themselves or their monastery. A monk shall not remain alone in a parish or on a mission, unless there is hope, that within three years, he can have at least one companion, and in time also more. If the Abbot desires to prolong the time beyond that, he should ask the consent of the General Chapter.

## CHAPTER LI.

Of Brethren who do not go very far away.

April 2. Aug. 2. Dec. 2.

*Declaration.* “Let him not presume to eat outside.”

62. Monks who are on a journey or otherwise staying outside of the monastery, should be mindful of religious poverty, frugality and sobriety. Excepting in case of necessity they should not stay in hotels or in the houses of seculars.

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## CHAPTER LII.

Of the Oratory of the Monastery.

April 3. Aug. 3. Dec. 3.

*Declaration.* “To stay in the Oratory.”

63. Let the Superior appoint one of the priests as sacristan, and as occasion calls for give him an assistant or several. Let the sacristan have a high regard for the duties of the sacred office to which he has been appointed, and let him be well versed in the Sacred Rites. Let him be solicitous for everything

that belongs to the church, and handle all its sacred utensils with great reverence. Let him provide everything in season, and do it with all possible care, so that all things which belong to the divine service are clean, done up with propriety and taste. Father Prior will arrange the tablet for the time and the order of the masses.

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## CHAPTER LIII.

### Of the Reception of Guests.

April 4. Aug. 4. Dec. 4.

*Declaration I.* “Due honor.”

64. Times and customs have so changed, that the particulars which this chapter prescribes about the way to receive guests, especially that about the washing of the feet, which were religiously carried out in former times, cannot be literally observed at the present day. Guests will therefore be received in the way that was customary up to the present in all well regulated monasteries; that is, charitably, politely, and with kindness, treating them with the deference due to their rank and station, however, without extravagance, yet

having due regard to what necessity and propriety demand.

**65.** Whenever the brethren of our Congregation on their journey arrive at any of our monasteries, they must join in the community life, so that the regular discipline may not be disturbed; let them be present at the Divine Office and the Chapter of Faults, the same as if they were conventuals there, unless perhaps they are feeble and sick or are engaged in work. This matter we leave to the discretion of the Prelates.

April 5. Aug. 5. Dec. 5.

*Declaration II.* “On no account let anyone who is not ordered to do so associate or speak with guests.”

**66.** No one of the brethren may take a guest to a cell, except the one to whom the Superior has given the permission.

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## CHAPTER LIV.

### Whether a Monk should receive Letters or anything else.

April 6. Aug. 6. Dec. 6.

*Declaration.* “To receive or to give.”

67. We forbid the sending or receiving of letters except through the hands of the Superior, whose right it is to open, and, if he wishes, to read them. All are allowed to open letters addressed to them by the Superior of their Monastery, or of the Congregation; all the more those addressed to them by the Holy See; they are also free to write to them. Moreover, to prevent certain unpleasantness, no one is allowed to have essays or treatises, letters or other such writings published in periodicals or the daily papers without the knowledge or advice of his Superior. Let no one presume to bring new books or periodicals into the monastery, except with the permission of the Abbot; and we desire him by all means to examine such books and periodicals carefully, and consider well before he gives the permission. As to the reading of newspapers, let all, Superiors as well as inferiors, take good care not to stay at it with loss of time.

## CHAPTER LV.

### Of the Clothing and the Foot-gear of the Brethren.

April 7. Aug. 7. Dec. 7.

*Declaration I.* “According to the circumstances of the place.”

68. Let the outer clothing of the brethren, or that which can be seen by lookers-on, be of black color, of not too poor a quality, nor yet too fine and costly; but respectable, and such as is generally used in monasteries of our Order. As to the cut let uniformity in all clothing be observed in the monasteries of our Congregation.

*Declaration II.* “We believe to be sufficient.”

69. The monastic dress consists of a habit, a belt, a scapular, a capouch, and a cuculla; the latter is received when the brethren make solemn vows.

The Clergy and the religious who live in these parts cannot wear the tonsure.

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## CHAPTER LVI.

### Of the Abbot's Table.

Apr. 9. Aug. 9. Dec. 9.

*Declaration.* “The Abbot's Table.”

70. It is good for the domestic affairs and the temporal standing of the monastery, as also for the spiritual edification, charity, and consolation of the religious, that the Abbots ordinarily attend the common table with the brethren, as far, namely, as they are not hindered by guests or other reasonable causes. In order, however, that the Rt. Rev. Abbots may not be kept away too often from the common table by a guest, they may, considering the person, take him along to the community table in the refectory, provided it is agreeable to him and it seems to be for his edification. This course must not however give rise to any inconvenience either as to silence and the table reading, or the usual time for beginning and ending the meal, nor must it cause any disorder in the house.

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## CHAPTER LVII.

### Of the Artists of the Monastery.

April 10. Aug. 10. Dec. 10.

*Declaration.* “If there be skilled workmen.”

71. Since the eleventh century there exists in monasteries the institute of Converses, or Lay Brothers, distinct from the monks, in order that God’s house may not be without men to perform the ordinary manual and heavier work. Though the Brothers do not make solemn vows, yet they are truly religious, and form a part of the monastic family. Therefore no one is admitted among them unless he is truly called to the religious life, has learned some respectable and useful trade, or is at least able to learn one, and has given sufficient proof of perseverance and soundness of mind and body. After they have been tried a while in secular dress they receive the habit.

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## CHAPTER LVIII.

### Of the Manner of admitting Brethren.

April 11. Aug. 11. Dec. 11.

*Declaration I.* “One who newly cometh.”

72. Every Abbey shall have its own Novitiate, to be established according to the norm prescribed by the Apostolic decrees. The Abbots or Superiors of other monasteries in which for any cause Novices cannot well be educated, are allowed to send their Novices with the consent of the Chapter to any Novitiate of our Congregation.

In as far as the regulations of laws of the places do not interfere, all who ask to be admitted to the religious habit, and others who wish to remain for a time in the monasteries of our Congregation, are bound by a special form of agreement not to demand any pay for their work. The said form of agreement will be drawn up so as to conform to the laws and customs of each place.

*Declaration II.* “Depart freely.”

73. In order that the qualities of the novices who are instructed in the Tyrocinium may be known betimes, and therefore can the more safe-

ly be admitted to their profession when the time comes, we decree that during the year of trial all the novices shall be subjected by the Abbot and the capitulars to three canvasses. The first canvass will be made after two months from the beginning of the novitiate; the second after six, and the third after eight months. In each of these canvasses the Master will give an account of the behaviour of the novice, and the capitulars will carefully weigh his manners, progress, and life. In order that everything may proceed peaceably and with freedom, we desire that, if there is any one in the community who is related to the respective Novice, by blood or marriage, down to the third degree exclusively, even if he be the Superior himself, he will leave the Chapter during the time of the discussion; but in giving his vote he will attend the Chapter like the rest. After making simple vows all remain under the discipline of the Master of Novices or a spiritual director until they are ordained priests. Once every year a canvass shall be held in the Chapter on the Neo-professed until they have made solemn vows, (on the Converse Brothers till they have made perpetual vows ).

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April 12. Aug. 12. Dec. 12.

*Declaration III.* “Let him be received into the community.”

74. (See Decree “*Auctis Admodum*” of the S. C. of Bishops and Regulars dated 4. Nov. 1892.) That is to say, to make his simple vows; for solemn vows can be validly made only after three years have elapsed. (The simple vows are perpetual on the part of the professed, and the dispensation of these simple vows is reserved to the Roman Pontiff) still they can be annulled ~~also~~ on the part of the Order, by the act of dismissal (about this dismissal there is speech in Declaration No. 26.), so that when the dismissal has taken place, the professed by that fact becomes free from every tie and obligation of said simple, ~~vows~~, and is also deprived of all rights and privileges of religious.

The Converse Brothers, however, make triennial vows, and after that perpetual simple vows; but the latter not before they are twenty one years old. The obligation, however, is of such a nature, that Converse Brothers cannot be dispensed ~~from these~~ vows by the Superior, either from the triennial ~~vows~~ during the three years, or from the perpetual vows. In other respects we declare that as Converse Brothers are free to leave the Congregation as soon as the

three years of the first vows have passed, so they can likewise be dismissed by Superiors for just reasons after these three years.

75. And because Converse Brothers ought also to perform some devotional task for God, they will recite daily at a time appointed by the Superior, morning, noon, and evening, the third part of the Rosary, with the Litanies approved by the holy See. They will always be present at the common meditation, and serve or at least attend Mass every day. They will devoutly visit the Blessed Sacrament, and not neglect their spiritual reading, nor the daily examinations of conscience.

76. Let a prudent and experienced monk be appointed over them, to guide them in the way of obedience and humility, to instruct them in Christian doctrine, the precepts of the gospel, and the Rule, and to teach them the manner of serving at Mass with becoming reverence and decorum. Let heed be given also that on holy days they do not give themselves up to idleness, but apply themselves to prayer and devout reading; and let the word of God be explained for them according to their understanding, by the same monk, or by another appointed for them. Moreover, let them everywhere stand last behind the

monks, according to their order; but in the refectory they eat at a separate table.

77. As to the rest, since Converse Brothers are properly included in the rank of religious, and, as long as they live in the Congregation under obedience, enjoy to the fullest all the graces, indulgences, and immunities, the same as the monks, we declare that they are reckoned among the number of our brethren, and that they are sharers in all the temporal and spiritual goods which are acquired in our Congregation, or will be acquired in the future.

*Declaration IV.* “Nor to wrest his neck from under the yoke of the Rule.”

78. One Monastery is to help another, and when necessity or utility demands it, one or the other religious is to be sent out, or on the contrary, to be received; yet so, that when the occasion ceases, the one who was transferred, retains the right to return to his monastery, as also his title and his active and passive vote. When, therefore, the cause of the transfer ceases, he may always return to the place of his profession, unless for an altogether exceptional reason and recognized by the General Chapter, he was expressly transferred for life from the place of his profession to another monastery.

For a just reason, however, a transfer for life from one monastery to another can also be made, if such a monk has lived a whole year in that monastery to which he is to be transferred and the consent is had of the religious, of the respective Prelates, and of the Chapter of the monastery to which the transfer is made. In this case let a decree be issued, to be signed and sealed by the President and by those Prelates whom it concerns, copies of which are to be preserved in the archives of the Congregation, and in those of the respective monasteries.

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## CHAPTER LIX.

Of Children of the Noble and of the Poor who  
are offered.

April 13. Aug. 13. Dec. 13.

*Declaration.* “Of tender age.”

79. By the law of the Church no one can be admitted to his religious profession unless he has completed his sixteenth year, and has finished the year of probation.

Besides, all those particulars must be observed which are prescribed in the Encyclical letter of the Holy Father, which begins “Neminem

latet," of March 19., 1857, and in the Apostolic Breve, "Ad universalis Ecclesiæ regimen" of February 7., 1862.

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## CHAPTER LX.

### Of Priests who may wish to live in the Monastery.

April 14. Aug. 14. Dec. 14.

*Declaration.* "If a priest asketh to be received."

**80.** We observe the order of profession with the priests and clerics who enter our Congregation. Nevertheless, we place priests and others in Holy Orders ahead of other Novices. We do not intend, however, that this should work to the prejudice of any one as to the time of profession.

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## CHAPTER LXI.

Of Stranger Monks, how they ought to be received.

April 15. Aug. 15. Dec 15.

*Declaration.* “Let his wish not be denied.”

81. A religious from another monastery of our Order, who is about to pass over to our Congregation, is to be tried for a whole year in the Novitiate; then, when he has obtained the dismissal from his Abbot, let him be submitted to a secret ballot, and if the majority of the votes is in his favor, let him be received into the Congregation. Furthermore, we give warning that admission be not easily granted to him who had already received the sacred habit in another Order, and that no religious, coming from any other Order or institute of regulars whatever, be received into our Congregation.

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## CHAPTER LXII.

### Of the Priests of the Monastery.

April 17. Aug. 17. Dec. 17.

*Declaration.* “Let him advance ever more and more in godliness.”

82. Priests should make every effort to preserve innocence of life and purity of body and soul, so that they may be worthy to offer the holy sacrifice of the Mass daily.

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## CHAPTER LXIII.

### Of the Order in the Monastery.

April 18. Aug. 18. Dec. 18.

*Declaration I.* “In the order which he hath instituted.” .

83. Let the Rt. Rev. President hold the first place in the Congregation. Let the local Prelate come next; the Arch-Abbot of St. Vincent, third; then the other governing Abbots, and after these other abbots; after these the other Superiors of houses, namely, Priors. In each monastery, first after the Abbot comes the Prior; after that the Subprior; then the Master

of Novices. Outside of public functions we consider it the part of politeness to give the preference to guests.

April 19. Aug. 19. Dec. 19.

*Declaration II.* “Let the younger ask the blessing.”

**84.** We understand this blessing to be asked by sign rather than word. Therefore let it be asked by a bow of the head.

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## CHAPTER LXIV.

### Of the Election of the Abbot.

April 20. Aug. 20. Dec. 20.

*Declaration I.* “In the election of an Abbot.”

**85.** In each Monastery of our Congregation the Abbot is elected for life by the professed members of the respective monastery, according to the first of the three methods laid down in the chapter “Quia propter” de electione. In the election of the Abbot itself those monks have a vote who have been promoted to the higher Orders.

The Capitulars who are lawfully absent can choose a Procurator with a general commission, but to no Procurator as such is more than

one vote granted. Let the Capitulars who are lawfully absent send to the Procurator or to the Prior or to the President of the election seven, ten, or more names, from which let a Procurator be selected in the order of enumeration, for each absent Capitular. If, however, two or more appoint the same Procurator, let account be taken of the priority of the monastic profession. Among the causes which constitute lawful absence, let there be reckoned a distance of about eight hundred miles, serious illness, necessary parochial duties, unless another priest can be substituted. As to other causes for lawful absence, let the President consult the Chapter and decide in the preliminary discussion.

From the Priories and the Missions, the Priors, and the Seniors should attend, unless they are prevented by infirmity or other grave personal exigency. For the preliminary discussion which is to be held by the Capitulars assembled in Chapter, all the electors must be summoned; and that the names of those who are thought to be fit to assume the office of Abbot may become known the sooner, two candidates can be named by each elector in secret vote written on slips of paper, that in the discussion their merits and demerits may be investigated. Those who have been named in such a discus-

sion do not acquire any legal prerogative. ( S. C. de Prop. Fide 18. Febr. 1902 ). No one, however, can be elected, unless he has made solemn vows, is ordained to the priesthood, and belongs to our Congregation.

86. In order that the election of the Abbot may be valid, two thirds of the votes are required; however, if on the first ballot no one receives the required number of votes, let a second and a third ballot be taken. If it should happen that on the third ballot the necessary number of votes is still wanting, let three more ballots be taken; but in these let an absolute plurality of votes suffice for election. If, when the sixth ballot has been taken, the election is not effected by an absolute majority of the votes, the election falls to the Rt. Rev. President of the Congregation, or, in case he is prevented, to him, to whom the authority of the Rt. Rev. President is imparted in the Constitution No. 125.

87. The election must, however, be undertaken within a month after the death of the previous incumbent. The confirmation of the Abbot-Elect must be sought from the Holy Apostolic See. When the foregoing confirmation has been obtained, the Abbot thus confirmed attains to the full administration of his monastery, yet so, that in certain cases, specified in

the Declaration to Chapter III. of the Holy Rule, he must ask and obtain the consent of his community, that is, of the majority of those who can readily come to the Chapter.

*Declaration II.* “To the knowledge of the Bishop.”

88. By Apostolic Indult our whole Congregation and each monastery is exempt from the jurisdiction of Bishops, and is immediately subject to the Holy See. As to the cases, however, for which recourse must be had to the Bishop, these the Canons explain. Abbots called to a Provincial Synod must attend in person, but as to the diocesan Synod let them send the priest who takes the place of the Abbot in the parish connected with the Abbey.

*Declaration III.* “Or of the Abbots.”

89. Our Holy Patriarch here does not hesitate to call in the authority of the Church, which has the duty to watch over the religious communities, as over the rest of the faithful. To this end the Roman Pontiffs centuries ago strongly urged monasteries to unite into congregations, the Prelates of which could, by means of General Chapters and Visitations introduced by Apostolic sanction, diligently heal their own

wounds and those of their monks, and vigorously promote the religious life. The Congregation will be spoken of in the Constitutions below.

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## CHAPTER LXV.

### Of the Prior of the Monastery.

April 23. Aug. 23. Dec 23.

*Declaration.* “Let the Abbot himself appoint a Prior.”

90. After the Abbot has heard the advice of his capitulars in private, let him choose and appoint a Prior, an exemplary man, who should supply the place of the Abbot in the community, and always be with the brethren; let him watch especially over the regular discipline; and in those matters which pertain to divine worship, piety, and spiritual progress, let him both take the lead by example, and teach and direct others by word and warning, or punishment. In the case of the Abbot’s death, and until a new Abbot comes in possession, the jurisdiction passes over to him in the ordinary way; but if he should be wanting for any cause whatever, an Administrator must be elected by the Chapter. When the Abbot is

absent or dead, let the Prior govern the monastery with prudence and moderation, and not dare to change what the Abbot has appointed. When the Prior is hindered or absent the Sub-prior takes his place.

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## CHAPTER LXVI.

### Of the Porter of the Monastery.

Apr. 24. Aug. 24. Dec. 24.

*Declaration I.* “Let there be placed an elderly person.”

91. Not so much in reference to years, as to behaviour.

*Declaration II.* “In the fervor of charity.”

92. Let the porter treat a guest or a wayfarer with every kindness and attention. If a stranger wishes to speak with one of the brethren, let the porter go to the Superior, and not first inform the religious. Let no one, therefore, speak with outsiders in the parlor or elsewhere, except with the permission of the Superior. When the permission has been given, let the religious conduct himself with all kindness and courtesy, edify the visitor by

charity, a holy reserve and modesty, and carefully avoid whatever may injure the spirit of obedience and simplicity and fill the mind with distractions. No one of the brethren, however, is allowed, except for a grave reason to speak with a stranger during the time of the Divine Office and community exercises. Finally, let extreme caution be scrupulously taken in speaking with a woman, which must never be done except in a place open to everybody.

*Declaration III.* “We desire that this rule be read quite often in the community.”

93. Besides the three complete readings of the Holy Rule, which take place in the Novitiate, let the brethren listen with great attention to the chapter which is read daily in the vernacular at the public table, so that they may penetrate thoroughly into the letter and the spirit of the Holy Rule. Moreover, our Declarations should be read under the proper chapter.

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## CHAPTER LXVII.

Of the Brethren who are sent on a Journey.

April 25. Aug. 25. Dec. 25.

*Declaration I.* “Let the brethren commend themselves to the prayer of the Abbot.”

**94.** Let the conventuals who wish to take a walk outside of the enclosure say a prayer and ask the blessing of the Abbot or the Prior before going and on returning. Moreover, let no one go out of the monastery without a companion, unless the Superior for a just reason should think otherwise; and let no general permission to go out be given to any one. Let those, however, who must go far, and pass the night outside of their cells and the enclosure, not only ask the blessing of the Abbot or the Prior, but let them also on their return, when they again begin to attend the choir, kneel out in the middle of the choir during the antiphon at the end of the Divine Office.

*Declaration II.* “To go anywhere.”

**95.** No monk, wherever he may be stationed, can undertake a journey, unless he has permission, either general or special; when however

he has obtained the permission, let him go straightway to the appointed place.

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## CHAPTER LXVIII.

If a Brother is commanded to do impossible things.

April 26. Aug. 26. Dec. 26.

*Declaration.*

96. This rule has special bearing on duties, offices, sermons, and other business, which Superiors have to enjoin, and which, under the pretext of inability, incapacity, infirmity, or other thinly spun reasons, some refuse as impossible, stubbornly maintaining that they can not do, what they do not want to do. Since such a course is foreign to the religious state and obedience, these recusants can be no farther deferred or yielded to than that they state with moderation the reasons and difficulties which perhaps they feel, and faithfully lay them open to their Superior; let them leave it to his judgment and discretion, whether and how far it seems the consideration of them should be given way to. However, if, after he knows the reason, he still persists in his opinion, and does not consider what he

enjoins as impossible, though perhaps hard, let the religious subjects bear in mind, that they are not their own masters, but are obliged to obey even under difficulty; hence, that the judgment of the Superior must be preferred to their opinion and self-will.

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## CHATER LXIX. No Declaration.

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## CHAPTER LXX.

That no one presume to strike another.

April 28. Aug. 28. Dec. 28.

*Declaration.* “To strike.”

97. But neither to upbraid, either a professed or a novice or a Converse Brother, nor call him by any other than his proper name, or to name him otherwise unbecomingly or derisively. If any one acts to the contrary, let him confess his guilt in the Chapter of Faults, and undergo a penance in proportion to the gravity of the offence.

98. But let a brother admonish his offending fellow brother with charity, humility, and with gentle words.

99. But he who maliciously strikes another, aside of the fact that he is excommunicated by the Canons, then and there, let him be placed also under a penance at the discretion of the Superior, to be determined from the nature and the circumstances of the case.

100. Further, as often as a misunderstanding arises between brethren, be they subjects or Superiors, let every means be employed respectively by the Superiors or the Rt. Rev. President, that they be reconciled at once. If, however, they refuse, and having been warned will not come to their senses, let them be punished by the aforesaid respective Superiors with condign punishment.

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## CHAPTER LXXI. and LXXII.

No Declaration.

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## CHAPTER LXXIII.

Of this that not the whole Observance of Righteousness is laid down in this Rule.

May 1. Aug. 31. Dec. 31.

*Declaration.*

101. Our Holy Father Saint Benedict, in writing his Rule, and we explaining it in proper and opportune places, had this one thing in view, that during their earthly pilgrimage the monks apply themselves to the correction of their morals, and strive after that holiness of life and purity and innocence of soul, in virtue of which they may, after the miseries of the present exile, return to their Creator joyfully, and as far as may be at once, without having to undergo the penalties of Purgatory. But since, on account of human frailty, we hardly ever attain to what we strive after, (for we all fail in many things, and the just man even falls seven times), therefore we think it right and just that we give the proper religious care which we show the living, to advance them in virtue, also to the dead, to make satisfaction for them; so that, if they have contracted any stains by departing from our admonitions and those of our Holy Father Benedict they may be cleansed by devout fraternal

suffrages, and thus be more quickly transported to the beatific vision of God.

102. Therefore, when any one of the monks or the Converses has run his mortal course, and given up his soul to the Creator, we decree that on the day of the burial, the whole office be said in his own Monastery, according to the Rubrics of the Roman Church. Let a solemn Mass be celebrated also if it can be done and time allows, otherwise on the first day not impeded. On the third, the seventh, and the thirtieth day, and on the first anniversary of the burial, let a Mass be sung with the Responsory "Libera me Domine," with its verses and prayers, as is the custom.

103. Besides, let the Prelate without delay send a sufficient number of death notices to the other prelates, and let these see that the notices are sent to all their subjects, as was customary up to the present time.

104. Let each priest of our Congregation offer six Masses for a deceased Abbot, even if he has resigned, and a deceased Conventual Prior; three masses for each deceased priest of his own monastery; and one mass for the priests of the congregation, for each monk who was not a priest, for each Converse Brother, and for novices who made their profession on

their death bed. Moreover, let a Mass of Requiem be celebrated for a deceased Abbot in his own monastery every year until his successor dies.

105. But let the Clerics, the novices, and the Converses, offer up one holy Communion; and besides, the former will recite the office of the dead three times for priests, and once for those who were not priests; but the latter will privately say three Rosaries for each deceased member of the Congregation, while in public, in addition to the common prayers they will add every night for thirty days one “Our Father” and ten “Hail Marys.”

106. Since we desire to practice charity also towards the brethren of our Congregation, we admit all parents, brothers, and sisters, of our monks and Converse Brothers to share in all the good works which are performed in our Congregation and will be performed in the future.

107. Let also the custom now existing in our monasteries be preserved, namely, of reciting in choir each year, within the Octave of All Saints on a day not impeded, the whole Office of the Dead, and of singing a Mass for the deceased brethren of each monastery. Moreover, all priests are allowed to offer the Re-

quiet Mass on all Souls day of our Order,  
14. November, for our deceased brethren.

108. To remove all doubt we declare, that  
all right of suffrage for the dead is lost by him,  
who has withdrawn from the obedience of  
Superiors, and also by him, who has been  
secularized by the Holy See,

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II.

The Constitutions  
of the American-Cassinese Congre-  
gation of the Order of St. Benedict.

PROLOGUE.

109. That first kind of monks, which our Holy Father intended to form or found, that is, the Cenobitic or monastic, differs specifically from the other kinds spoken of in this, that they live permanently in certain monasteries under the obedience of an Abbot, without the liberty to roam about or change their domicile. The union of such monasteries into a Congregation, therefore, does not interfere with the vow of stability in a certain monastery, nor does it deprive the monasteries themselves of their independence; but a Congregation is so formed and regulated that, with a view to the proper observance of the Rule of our Holy Father St.

Benedict, the discipline of the Rule may be observed more perfectly and, as far as possible, uniformly, in all the monasteries of this Congregation,—an end best secured by means of General Chapters and visitations of the several monasteries.

110. Therefore the American-Cassinian Congregation, erected by the favor of Pope Pius IX., of happy memory, under the title of the Holy Guardian Angels, and affiliated with the communication of privileges to the Cassinian Congregation, has cheerfully adopted the Rule of our Holy Father St. Benedict, and aims to carry it out in deed, *that in all things God may be glorified.*

The management of the Congregation belongs to the General Chapter, the President, and the Visitors.

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## CHAPTER I.

### Of the General Chapter.

111. The General Chapter will assemble every three years in some monastery to be selected by the Chapter itself, or by the President and his Council. All the Abbots who have jurisdiction and all conventional Priors

will attend the General Chapter, and for several consecutive days treat very carefully of the observance of the Rule, and of other matters pertaining to the government of the Congregation. The decrees which are passed in the General Chapters shall not have the force of law unless they are confirmed in the next Chapter. But the time between both Chapters shall be for practice. If the decrees, however, are contrary to these Statutes, they must be submitted to the approval of the Holy See.

Those who are lawfully prevented from being present in person, will appoint a religious who is a conventional of their monastery as a procurator. They will inform him of their valid impediment and give him his credentials. The procurator will then be present at all consultations, sit in the last place with the Abbots, and give his vote.

112. Every monastery or religious community of our Congregation will elect by a majority vote a priest of the community and send him as a Delegate to the General Chapter. They will furnish him with special credentials, and entrust to him their grievances and other matters which are to be submitted in their name. The Delegate will also express his views in matters that come up for discussion, will rank

after the Abbots or their procurators in the order of profession, and have a vote like the rest. Let also another monk be chosen who shall be a substitute for the Delegate and shall be sent in his stead, if the Delegate himself should happen to die before the General Chapter is held, or should in any other way be prevented from attending the General Chapter. We declare however that no pre-eminence is acquired, on account of the election aforesaid, by those who are chosen, and that the delegation itself expires straightway after the General Chapter adjourns.

**113.** The Secretary is appointed by the President. In the beginning of the Chapter four Definitors shall be elected by secret ballot in writing, namely, two from among the Abbots and Conventual Priors, and two from the number of Delegates. But at the end of the Chapter there shall be elected from the number of Abbots by secret written ballots the President and the two Visitors. In the election of the President, only the Abbots and the Conventual Priors have a vote, but in the election of Visitors and Definitors also the Delegates have a vote.

**114.** The Rt. Rev. President and the Visitors will preside at the Chapter, propose the points that ought to be discussed, call for the

views and the votes of the others, and according to what is decided and approved by the majority (that is by more than one half of all the votes cast), prepare the minutes or capitular statutes. Whatever has thus been decreed rightly and in due order, concerning the observance of the Rule, shall be observed inviolably by all, without excuse, contradiction, or appeal.

115. The Rt. Rev. President, the Visitors, and the Definers, who are elected, will appoint three auditors, namely two Abbots and one conventional Delegate, who shall examine the financial condition of the monasteries. They will inspect the statements of the receipts and the expenses, of the assets and the liabilities taken from the account books of each monastery for the three preceding years, which the Delegates are bound to turn over to them; and if the Auditors perceive any excess in the administration of the temporalities, they will report it to the Definers, who shall make such provision for the welfare of the monasteries in regard to them as they see fit. The authority of the Definers lasts only as long as the General Chapter is in session. They will arrange the matter to be proposed in the General Chapter, and nothing shall be discussed unless it has first been proposed by them. An exception

may be made if the majority of the Chapter desires to discuss a new proposition at once.

116. The Rt. Rev. President and the others who are present at the General Chapter will bind themselves under oath to maintain perpetual silence. The minutes of the General Chapter, and of the Visitors also, shall be burned, if in the opinion of the Chapter it is no longer necessary to preserve them; but those which must be preserved should be guarded so carefully that they by no means fall into the hands of those whom a visitation or an accusation can affect.

117. The General Chapter shall also have the power to interpret or explain the Rule and its Declarations, and to make laws for the whole Congregation, provided they do not run counter to these which have been approved by the Holy See.

118. The decrees of the General Chapter shall be read publicly five times a year, namely, during the Ember weeks and the Retreat.

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## CHAPTER II.

### Of the President.

119. It is the duty of the Rt. Rev. President to convoke the General Chapter and to preside. To him also are referred all questions which the several Abbots cannot suitably settle themselves, and which cannot be postponed till the time of the General Chapter. In these cases the Rt. Rev. President will carefully weigh the matter and give a decision then and there himself; or in doubtful and more serious cases he will also request the advice of neighboring Abbots, and decide the matter with the advice of the Visitors. Although such decisions or rulings of the Rt. Rev. President have not the force of a permanent Statute, before they are confirmed by the General Chapter, still they will be observed without opposition or contradiction until the case is proposed in the next Chapter.

120. The Rt. Rev. President will also have in his possession and charge the special seal of the Congregation, which he uses in forwarding and communicating the Decrees of the Chapter, the minutes or reports of the Visitation, and, in fact, any other documents that must be dispatched, not in his own name, but in that of the Congregation, or at least in the

name of the President and the Visitors. The Rt. Rev. President will also take care of all documents, reports, and other writings, which it will be necessary to keep for future occasions, and hand them over to his successor after the six years are over.

121. The President will keep all documents of the Congregation to be given to his successor when his office ceases. But an archive shall be established in the Archabbey of St. Vincent's, in which the documents that the President does not need, are preserved by the keeper of the archives.

122. Moreover, it will be necessary to found a treasury, to which each monastery shall annually contribute an amount proportionate to the number of priests. The purpose of this is, in the first place, to defray from this common fund the necessary expenses of the Visitors, incurred in going from one monastery to another, without additional burden to the monasteries; and then, also, to meet other expenses incidental to the Congregation. This common treasury shall be under the care of the Rt. Rev. President, who will at stated times of the year receive the portions or assessments of each monastery. When his office has expired he will give an account in the General Chapter of all the

receipts and expenses together with the balance of the money, which is to be counted and turned over to the new President for safekeeping and disbursement as laid down above.

123. The Rt. Rev. President will see to it that some one is specially appointed to record the more notable events of the year which concern the congregation; as, affiliations of new monasteries to the Congregation, inaugurations of superiors, removals and depositions, if any take place, and other enterprises of greater importance which were undertaken or carried out during the year.. In another book he will enter the names of patrons, benefactors, and friends of the Congregation, as also extraordinary favors received from the same, in order that he may be able to inform his successors and others of them. These two books he will bring to the General Chapter to be shown to the Fathers.

124. The President of the Congregation is elected for six years; when this time is over he may be re-elected in the same manner as at the first time, and may be re-elected again and again.

125. If the Rt. Rev. President is canonically prevented, the first Visitor, or in case of his prevention, the second Visitor, and so on,

one after the other, the older of the Abbots who is not prevented, will hold the right and office of President, in the same way as if he had been elected, until the next General Chapter. If one or also both Visitors should die, the President must substitute others.

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### CHAPTER III.

#### Of the Visitations.

126. In order that the visitations of the monasteries may be made with authority and profit—a measure upon which the preservation of the regular discipline and the execution of the decrees of the General Chapter chiefly depend,—The Rt. Rev. President will regularly be the first Visitor of all the monasteries, and one of the Visitors will always take part with him in the Visitations. The regular visitations will take place every three years, and every Father, wherever he may be, must be notified, at least three weeks before the coming of the Visitors, so that all may have an occasion to go to the Visitors.

127. Aside of these triennial visitations, one or the other monastery may also, for some particular reason, be visited specially. In this case however, as in a matter of greater im-

portance, the Rt. Rev. President will avail himself of the advice of the two Visitors, or also of other neighboring Abbots; and he ought not to proceed to such a visitation unless he is well informed, and a real necessity demands it. If the Rt. Rev. President cannot visit all the monasteries, let him arrange with the Visitors which monasteries he ought to visit and which the Visitors alone. The monastery of the Rt. Rev. President will be visited by the two assistant Visitors. In the event that, owing to sickness or other unavoidable and protracted impediment, either the Rt. Rev. President or the two other Visitors cannot perform the duty of visitation, others are to be substituted by the Rt. Rev. President and the Visitors, in order that a matter so wholesome,—the visitation of the several monasteries, may not be omitted.

**128.** If the Rt. Rev. President with one Visitor cannot be present at the visitation, and the two Visitors who were appointed cannot themselves be present, then the Rt. Rev. President, with the advice of the Visitors, will give an assistant to one of the Visitors. This assistant should be a man of good attainments, so that in the regulations which may have to be made, he may be of service to the Visitor. He shall be bound to secrecy in all mat-

ters pertaining to his office in the same way as the Visitors.

129. The chief duty and obligation of the Visitors, according to the Sacred Canons, are the following:

FIRST, that they inquire carefully into the condition of the religious and the regular observance, and that they correct and reform what, according to the rule of St. Benedict and of the Statutes of our Congregation, seems to need correction;

SECONDLY, that they make the local Abbot correct his delinquent monks and enjoin on them wholesome penances, or also punishments, in proportion to the guilt;

THIRDLY, that the Visitors themselves impose the regular censures and suitable punishments on stubborn and rebellious monks, in accordance with the gravity of the offence;

FOURTHLY, that, if they find an Abbot negligent in correcting his monks according to the command of the Visitors, he is to be admonished and reprimanded in the next General Chapter;

FIFTHLY, if the Visitors find an Abbot, who is too negligent, who undermines the regular observance by relaxing the discipline, or who for any other reason deserves to be removed

from office, the General Chapter shall act according to the prescriptions of the Sacred Canons; or, if the case is pressing, the Rt. Rev. President will refer the matter to the Holy See.

130. If for a weighty reason any one thinks himself unjustly oppressed, he will have recourse to the Visitors at the time of the Visitation, from the Visitors to the President, and from him to the General Chapter; from the General Chapter, however, his recourse is to the Holy See, to which, as also to the President, he shall be free to appeal at any and all times. To the Primate, however, free recourse may be had in cases mentioned in a Decree of the S. C. of Bishops and Regulars of 16th September, 1893. It must be observed, however, that in such appeals the complaint must be made by letter, and that no one may presume to go in person, unless he is called. When one has appealed to the Holy See, all proceedings are suspended, and if from any combination of causes or circumstances the appellant does not seem able meanwhile to live at peace in his monastery, the Rt. Rev. President will transfer him for a suitable time to another monastery. In case, however, that anyone, be he the Abbot or a simple religious, presumes to appeal to any other tribunal of whatever rank or order, ecclesiastical or civil, except as pro-

vided for by the Canons, he shall be punished by his regular superiors.

U. I. O. G. D.

## Appendix.

To Declarations 26 and 74.

### DECRETUM.

Auctis admodum ex singulari Dei beneficio votorum simplicium Institutis, uti multa inde bona oriuntur, ita aliqua parit incommoda facilis alumnorum hujusmodi societatum egressus et consequens, ex jure constituto, regresus in diœcesim originis. Hæc autem graviora efficit temporalium bonorum inopia, qua nunc Ecclesia premitur, unde Episcopi sæpe providere nequeunt ut illi vitam honeste traducant. Hæc, aliaque id genus, etiam de alumnis Ordinum votorum solemnium, perpendentes non nulli Sacri locorum Antistites, pro Ecclesiastici ordinis decore et fidelium ædificatione, ab Apostolica Sede enixis precibus postularunt, remedium aliquod adhiberi. Cum ergo totum negotium SSmus D. N. Leo PP. XIII. detulisset Sacræ huic Congregationi Episcoporum et

Regularium Negotiis et Consultationibus præpositæ , Emmi. Patres in Conventu Plenario habitō in Vaticanis ædibus die 29 mensis Auguſti anni 1892, prævio maturo examine ac discussione, per pensaque universa rei ratione, opportunas edere censuerunt dispositiones per generale decretum ubique locorum perpetuis futuris temporibus servandas. Quas cum SS. D. N. in audientia d. 23. Sept. hujus anni 1892 infrascripto Secretario benigne impertita probare et confirmare dignatus fuerit, ea quæ sequuntur per praesens decretum apostolica auctoritate statuuntur et decernuntur.

I. Firmis remanentibus Constitutione S. Pii V. diei 14. Oct. anni 1568, incipient. *Romanus Pontifex*, et declaratione sa. me. Pii PP. IX. edita die 12. mensis Iunii anni 1858, quibus Superioribus Ordinum Regularium prohibetur, ne litteras dimissoriales concedant Novitiis aut Professis votorum simplicium triennalium ad hoc ut titulo Paupertatis ad SS. Ordines promoveri valeant, eadem dispositiones extenduntur etiam ad Instituta votorum simplicium, ita ut horum Institutorum Superiores non possint in posterum litteras dimissoriales concedere pro SS. Ordinibus, vel quomodocumque ad sacros Ordines alumnos promovere titulo Mensæ communis, vel Missionis,

nisi illis tantum alumnis, qui vota quidem simplicia, sed perpetua jam emiserint, et proprio Instituto stabiliter aggregati fuerint; vel qui saltem per triennium permanserint in votis simplicibus temporaneis quoad ea Instituta quae ultra triennium perpetuam differunt professionem. Revocatis ad hunc effectum omnibus indultis ac privilegiis jam obtentis a S. Sede, necnon dispositionibus contrariis in respectivis Constitutionibus contentis, etsi tales Constitutiones fuerint a S. Sede Apostolica approbatæ.

II. Hinc notum sit oportet de generali regula haud in posterum dispensatum iri, ut ad Majores Ordines alumnus Congregationis votorum solemniū promoveatur, quin prius solemnem professionem emiserit, vel per integrum triennium in votis simplicibus perseveraverit, si alumnus Instituto votorum simplicium sit addictus.— Quod si interdum causa legitima occurat, cur quispiam Sacros Ordines suscipiat, triennio nondum expleto, peti poterit ab Apostolica Sede dispensatio, ut clericus vota solemnia nuncupare possit, quamvis non expleverit triennium; quoad Instituta vero votorum simplicium, ut vota simplicia perpetua emittere possit, quamvis non expleto tempore a respectivi Instituti Constitutionibus præscripto

pro professione votorum simplicium perpetuorum.

III. Dispositiones contentæ in decreto S. C. Concilii jussu sa. me. Urbani VIII. edito die 21. Septembris 1624 incipien. *Sacra Congregatio*, ac in decreto ejusdem S. C. jussu sa. me. Innocentii XII edito die 24 mensis Iulii anni 1694, incipien. *Instantibus*, ac in aliis decretis generalibus, quibus methodus ordinatur a Superioribus Ordinum Regularium servanda in expellendis propriis alumnis, nedum in suo robore manent, sed servandæ imponuntur etiam Superioribus Institutorum votorum simplicium, quoties agatur de aliquo alumno vota simplicia quidem sed perpetua professo, vel votis simplicibus temporaneis adstricto ac in sacris insuper Ordinibus constituto dimittendo; ita ut horum neminem et ipsi dimittere valeant, ut nunc dictum est, nisi ob culpam gravem externam, et publicam, et nisi culpabilis si etiam incorrigibilis. Ut autem quis incorrigibilis revera habeatur, Superiores praemittere debent, distinctis temporibus, trinam admonitionem et correctionem; qua nihil proficiente, Superiores debent processum contra delinquentem instruere, processus resultantia accusato, contestari, eidem tempus congruum concedere, quo suas defensiones sive per se, sive per alium ejusdem Instituti religiosum, exhibere valeat; quod si

accusatus ipse proprias defensiones non præsentaverit, Superior, seu Tribunal, defensorem, ut supra, alumnum respectivi Instituti ex officio constituere debet. Post hæc Superior cum suo Consilio sententiam expulsionis aut dimissionis pronunciare poterit, quæ tamen nullum effectum habebit si condemnatus a sententia prolatâ rite ad S. C. EE. et RR. appellaverit, donec per eamdem S. C. definitivum judicium prolatum non fuerit.—Quoties autem gravibus ex causis procedendi methodus supradicta servari nequeat, tunc recursus haberi debeat ad hanc S. C. ad effectum obtinendi dispensationem a solemnitatibus præscriptis, et facultatem procedendi summario modo juxta praxim vigentem apud hanc S. C.

IV. Alumni votorum solemnum, vel simplicium perpetuorum, vel temporalium, in Sacris Ordinibus constituti, qui expulsi vel dimissi fuerint, perpetuo suspensi maneant, donec a S. Sede alio modo eis consulatur; ac præterea Episcopum benevolum receptorem invenerint et de ecclesiastico patrimonio sibi providerint.

V. Qui in Sacris Ordinibus constituti et votis simplicibus obstricti sive perpetuis, sive temporalibus, sponte dimissionem ab Apostolica Sede petierint et obtinuerint, vel aliter ex Apostolico privilegio a votis simplicibus vel

perpetuis vel temporaneis dispensati fuerint, ex claustro non exeant, donec Episcopum benevolum receptorem invenerint, et de ecclesiastico patrimonio sibi providerint, secus suspensi maneant ab exercitio susceptorum Ordinum. Quod porrigitur quoque ad alumnos votorum simplicium temporalium, qui quovis professionis vinculo jam forent soluti, ob elapsum tempus quo vota ab ipsis fuerunt nuncupata.

VI. Professi tum votorum solemnium, tum simplicium ab Ordinariis locorum ad Sacros Ordines non admittantur, nisi, praeter alia a jure statuta, testimoniales litteras exhibeant, quod saltem per annum sacræ theologiæ operam dederint, si agatur de subdiaconatu, ad minus per biennium, si de diaconatu, et quoad presbyteratum, saltem per triennium, præmisso tamen regulari aliorum studiorum curriculo.

Hæc de expresso Sanctitatis Suæ mandato præfata Sacra Congregatio constituit atque decernit, contrariis quibuscumque, etiam speciali et individua mentione dignis, minime obstantibus.

Datum Romæ, ex Sacra Congregatione Episcoporum et Regularium, die 4. Novembris 1892.

I. CARD. VERGA, Præf.  
Jos. M. Arch. Cæsarien, Secretarius.

To Declaration 79.

Juxta ea quæ Summus Pontifex Pius IX. decrevit per litteras Encyclicas, “*Neminem latet,*” a S. Congregatione super Statu Regularium die 19. Martii 1857 editas, Novitii, expleto probationis tempore, vota dumtaxat simplicia profitentur. Vota autem solemnia juxta Breve ejusdem Pontificis dat. die 7. Februarii 1862, quod incipit “*Ad universalis Ecclesiæ,*” valide nuncupari non possunt, nisi post triennium a die quo simplicia emiserunt.

To Declaration 130.

Decretum S. C. Epp. et Regul. de munere,  
iure et officiis Abbatis Primatis.

DECRETUM

Inæstimabilis unitatis vinculo.....  
Quod vero ad hanc S. Congr. Negotiis et Consultationibus Episcoporum et Regularium praepositam attinet ex mandatis Sanctitatis Suæ seorsum definiendum ab Ea est enucleate peculiares quæ sint partes muneris Abbatis Primatis, quæque singularia eius iura et officia erga Ordinem universum. Iussa faciens Summi Pontificis Sacra hæc Congregatio, rebus omnibus sedulo accurateque perpensis, ea quæ sequuntur decernenda esse existimavit. Im-

primis quod respicit Abbatem Primatem uti  
Abbatem Collegii S. Anselmi in Urbe, cum is  
habeat in eo ordinariam iurisdictionem, ea  
omnia peragere ibi valet quæ alii Abbates  
Ordinarii eiusdem Ordinis in eorum monasteriis  
iuxta proprias Constitutiones peragere queunt.  
Dein quod spectat ad singularia eius iura et  
officia erga Ordinem universum, præter ea  
quæ in prædictis Literis Apostolicis sub *num.* 5.  
enunciantur circa relationes Collegii cum singu-  
lis Congregationibus, ne inanis sit eius Prælatio,  
æquum decernere visum est ut omnes Abbates  
Generales singularum Congregationum Bene-  
dictinarum quolibet quinquennio relationem  
super statu cum morali tum materiali respec-  
tivæ Congregationis ad Eum transmittere tene-  
antur; præsertim ut universi Ordinis conditio  
Eum minime lateat. Insuper ubi exoriri con-  
tingant inter Præsides vel alicuius Congregati-  
onis Abbates dubia vel dissensiones quæ com-  
poni nequeunt in propriis Congregationibus,  
constituere placet ut ad Abbatem Primatem  
confugiant, qui paterna caritate nihil intenta-  
tum relinquet ut animi omnium Monachorum in  
pacis vinculo confirmati Deo humiliter et  
lætanter inserviant. Quod si necessitas urgeat,  
visitandi aliquam ex Benedictinis Congregati-  
onibus confoederatis, ipse ius habeat eam visi-  
tandi, gaudens præ ceteris in actu visitationis  
omnibus præminentibus et honoribus; quam visi-

tationem sive per se, sive per alium idoneum Monachum ab se ad id specialiter deputandum obire valeat. Ceterum si agatur de quæstiōnibus quæ componi pacifice nequeant, quæque dilationem non patiantur, in casibus vere urgentibus, attenta necessitate, illico Ipse decernat quod aequius melius in Domino decernere iudicabit, facta postea relatione ad hanc S. Congregationem. Tandem invigilet et cūret, ut in singulis memoratis Congregationibus regularis Disciplina servetur.

Quod si in posterum aliqua occurat super præmissis declaratio, tunc pro re nata ad hanc S. Congregationem EE. et RR. recursus erit habendus. Hisce itaque Apostolica Auctoritate præstitutis ac suprema sanctione munitis, Sacra hæc Congregatio spem habet certissimam fore ut singulæ Congregrationes Benedictinæ earumque Religiosi viri cuiuscumque sint gradus, dignitatis et præminentiae Sacratissimi Principis curis ac solicitudinibus obsequentes, hoc Decretum non modo sint animo volenti excepturi, sed alacriter et gratanter amplectaturi: quod quidem in perenne singularis benevolentia Sanctitatis Suæ Leonis XIII. erga S. Patriarchæ Monachorum Occidentalium Ordinem monimentum, eiusdemque inclyti Ordinis ornamentum, Deique laudem et gloriam redundat. Apostolicis ac proprii Ordinis Constitutioni-

bus aliisque in contrarium facientibus etiam speciali et individua mentione dignis non obstantibus quibuscumque.

Ex Aud. SSmi die 3. Septembris 1893 habita ab Emmo Cardinali Præfecto.

SSmus præsens Decretum in omnibus ratum habuit et confirmavit.

Datum Romæ ex Secretaria S. Congnis EE. et RR. die 16 Septembris 1893.

I. Card. Verga, *Praefectus.*

A. Trombetta, *Pro-Secretarius.*

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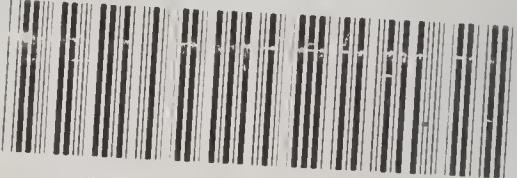
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